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**THE ISSUE OF PUBLIC ADMINISTRATION IN NIZAMULMULK'S
 "POLICY"**

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ABSTRACT

This article reflects the ideas of the Eastern thinker Nizamulmulk on the issues of public administration in his work "Politics". Politics is one of the main sources in the history of socio-political thought in the Middle East. This work was recognized by political scientists as a political program of the Seljuk state. In this work, the thinker gave a detailed analysis of the role of the ruler in building a just society. Although it was difficult to draw the line between the state and society during the time of the Nizamulmulk, the wise man was able to distinguish society from the kingdom.

KEYWORDS: *Nizamulmulk - an Eastern thinker who lived in the XI century; "Siyar ul-muluk" or "Life of kings" - another name for the work "Politics"; "Elite" is a French term meaning select, selected; ummol-zakatchi; consensus agreement.*

INTRODUCTION

Abu Ali Hasan ibn Ali Tusi Nizamulmulk is one of the Eastern thinkers who made a great contribution to the development of the elements of the political system of society. He served the Seljuk kings for 30 years. During this period, he fought for a strong centralized state and, compiling and summarizing his observations in this regard, created the world-famous work "Siyasatnoma" ("Siyar ul-muluk") as a guide for many emirs, statesmen and politicians. This work was written in 1091. During his reign, Malikshah Seljuk wrote a treatise on the rules, procedures and methods of governing the state to the nobles and scholars of the palace, instructing them to cite examples from the history and life experience of past kings. This pamphlet emphasizes that it must first and foremost serve as a program in public administration. This work, which is still a program for the heads of state, was written by Nizamulmulk on the orders of Malikshah Seljuk. The first chapter of the work is entitled "On the situation of modern

people and the praise of the sultan, the just, the great king, the king." It is in this chapter that the thinker concludes: "The Lord, in order to test the servants of the king and to know their intellect and knowledge by the pattern of the situation, commanded me to tell them about the virtues and virtues that kings need, the rules that are not obligatory now, and the good and bad deeds. Write a book, and I wrote it, remembering what I saw, what I knew, what I heard, and what I read." He calls this book *Siyar ul-Muluk* (The Life of Kings). The book originally consisted of 39 chapters, was presented to the king, and was pleasing to the king. Nizamulmulk copied it in 1092 and handed it over to the special secretary of the palace, Muhammad Maghribi an-Nasih, to give it to Sultan Malikshah, and set out on his own journey to Baghdad. After Malikshah's death, a struggle for the throne began among his descendants, and Nizamulmulk was removed from the ministry in the presence of the king's wife, Turkonkhotun. Nizamulmulk, who resigned from the ministry, was killed on October 14, 1092, by a hired assassin named Abu Tahir on his way to Baghdad. Muhammad Maghribi managed to publish *Nizamulmulk* in 1105, during the reign of Ghiyas ud-din Muhammad bini Malikshah.

Politics is one of the main sources in the history of socio-political thought in the Middle East. This work was recognized by political scientists as a political program of the Seljuk state. In this work, the thinker gave a detailed analysis of the role of the ruler in building a just society. Although it was difficult to draw the line between the state and society during the time of the Nizamulmulk, the wise man was able to distinguish society from the kingdom. He knew that the justice of the society depended on the political elite — the ruler, the palace officials, the governors. Because in the medieval monarchy based on feudal relations, where the thinker lived, the task of organizing the activities of society was mainly in the hands of state power. The "Policy" contains information on the management of the state, society, purity of religion and belief, protection of the integrity and inviolability of the country, protection of the rights and peace of citizens for all periods.

In this work, Nizamulmulk discusses the origin of the state, the goals of state-building. First of all, he tries to prove by various rules that one of its main tasks is to establish a just society, in addition to revealing the divine aspects of the origin of the state. In his political and legal views, first, the theocratic approach; second, consensus, that is, adherence to an agreement; third, it focuses on the distribution of responsibilities to everyone according to their abilities.

The thinker considers the existence of the state and its governance as a social necessity. According to him, "Allah subhanahu wa ta'ala raises a man from the people to the throne in every age and era, gives him crafts and pleasant virtues, gives him world peace and tranquility, closes the door through him, and his signature and luxury are the hearts of the people. and spreads it in their eyes, so that people may take refuge in the shadow of his justice, see a day of peace, and wish his kingdom to last forever in peace." The rule of the Nizamulmulk people and the state is also a gift of Allah to the kings, it shows the power of one of the people and gives the state and iqbal. The king, on the other hand, treats the people of his country with knowledge and wisdom, gives them careers, separates his servants from the people, provides them with the necessity and importance of religion and the world, protects the people, and wishes the people to live forever if kings rule the country with justice. he thinks. If one of the servants or mahrams behaves unworthily and realizes his mistake, he should be reinstated, and if he does not change his ways, he should be replaced by another worthy person. He said that if a person does not know

the value of blessings, peace and tranquility, he should be betrayed, betrayed, betrayed, exaggerated, put to death, punished accordingly, and abandoned.

In his work "Politics" the thinker said: "Another requirement of governing the state is to dig a sewer and bring water from abroad, to dig large canals for the beautification of villages and fields, to build castles, to build cities, to build beautiful buildings, wide streets and rabots." It is also necessary to open madrassas for Taliban scholars, because in this case the name of the king will remain forever and peace and tranquility will be established in his property. By the power of Allah, these days will remain in the past and will decorate the lives of the previous queens, and will give the people a blessing that no one else has yet received. ”

In this way, the king will carry out large-scale creative work in the country, focusing on landscaping, landscaping, construction and education, so that the name of the king and the country he rules will be engraved in the annals of history.

Malikshah's name has gone down in history because of the wise and just rule of the Nizamulmulk. At that time, he built madrassas called "Nizamiya" in Baghdad, Basra and Isfahan. Muhammad Ghazzali taught at the world-famous Nizamiya Madrasa, built by Nizamulmulk in 1067. Well-known astronomer Umar Khayyam was sponsored by Nizamulmulk. Umar Khayyam was invited in 1074 to lead a group formed by the Sassanids to reform the solar calendar. Umar Khayyam did this work and was invited to the scientific and public affairs of the devon. Although Umar Khayyam rejected the offer, Nizamulmulk paid him 1,200 districts a year and created conditions for his scientific and literary activities.

The second chapter of the work is entitled "On the appreciation of the blessings of God by kings." In this chapter, the thinker says: "If the prayers of the people are combined with goodness, the property will become stronger and stronger day by day, and this property will enjoy its state and peace, which will give it a good name in the world and mercy in the world."

Through these thoughts, the author notes that if kings do justice, give alms to the people, do good deeds, receive the blessing of the people, both the property and the state will be peaceful, so that he will make a good name and receive mercy.

The third chapter is entitled "On the King's Acceptance of the Oppressed, His Righteousness and Goodwill." It begins: "The king must receive the oppressed two days a week, punish the oppressors, and listen directly to the words of the people. It must accept and respond to important applications. ”

This attitude, expressed by Nizamulmulk in the 11th century, has not lost its significance today, in the 21st century. According to him, if the news spreads in the country that the king will summon the complainants and listen to them twice a week and punish the oppressors, then the oppressors will not be afraid to think about the consequences of their actions. In this chapter, the thinker gives exemplary stories. For example, according to a story, when the Ajam kings built a shop, loaded it on a horse and took it to the desert, its purpose was to go to places to find out the condition of the people, to see the oppressed and to hear their complaints. The story goes that if the king sits in one place, there will be a corridor, a corridor, a door and a curtain. Selfish people and oppressors take advantage of this and do not put the oppressors before the king.

In one of the stories in Nizamulmulk's "Policy", he cites the tradition of the Eastern Muslim states and peoples. It says that the Ajam kings established a procedure for the king to receive the people on the days of Mehrjan and Navruz, which no one opposed. The king made a jar and summoned to him the people who had their affairs, appeals, and complaints. In those days, people finished their work by agreeing with their statements, evidence if necessary, and witnesses. One day the herald announced to the people another additional decree of the king. The decree said: "Whoever blocks the way of the needy, the king will shed his blood." This means that the king pursued a just policy to ensure social stability in the country at that time, listened to the problems of the people, and had an equal right to appeal to all strata.

According to another story, a more deaf king thought, "Those who translate do not convey the words of the oppressed to me correctly, and I may give orders that do not suit their deeds, without knowing their condition." Let those who see it wear red, and let no one else wear it, so that I may recognize it. " The king himself, sitting on an elephant, wandered in the desert, summoned the red-robed men to his presence, heard their sorrows, and set out to solve the problems of the people by this means. Through this, every citizen who has seen oppression and injustice from thoughtful officials should have the opportunity to file a direct complaint with the governor, the minister, and even the king himself.

The fourth chapter is entitled "On the Status of Officials, Ministers, and Munshis." This chapter deals with the king's knowledge of the condition of officials, ministers, and monks, his control, and his observance of certain procedures in the collection of taxes and levies. The king said, "When giving a deed to the Ummah (zakat), they guide him to live well with the people, to treat them well, and not to ask for taxes other than rent. He should also demand the tribute in such a way that it does not harm the people. "If the tax is taken too early, the people will suffer. They will be forced to sell their property at half price, leave their homes, and become destitute and destitute." Nizamulmulk warns against the destruction of the people through taxes, and the destruction of the people, and for this the king inspects the work of his officials, dismissing them if they fail to perform their duties properly, and therefore entrusts the work to worthy and worthy people. He stressed that if the goods were forcibly confiscated from the citizen, they must be returned to their owners. If an official forcibly confiscates property from a citizen, his wealth should be confiscated and handed over to the treasury, and such an official should be punished so that others do not see the situation and oppress the people, and such an official is not given another job.

In addition, the rulers of the kingdom said, "Ministers and proxies secretly check their condition and how they are doing, because the peace and harmony of the kingdom and the country, as well as their corruption, depend on those ministers. "If the minister is good, if his intentions are not good, the country will be damaged, there will be no way to fix it, and the king will always be upset, upset and distressed." In this way, the Nizamulmulk must pay attention to the activities of the king's ministers in governing the state, and monitor their activities from time to time from the outside, indicating that the king could suffer greatly from such a minister if the minister does not justify the king's trust.

There are several stories from this chapter, one of which states that the king should not forgive the sins of the following four categories of people:

The first is those who committed suicide in his country;

The second is those who look at its harem;

The third is those who revealed his secrets;

The fourth was that they were strangers to the king and secretly plotted against the king with their enemies.

Nizamulmulk, therefore, the king must be vigilant, so that nothing is out of his control.

The fifth chapter of the "Policy" deals with "the question of the owners of iqta (property) and the state of the people." It reads: "The muqattas who have iqta (muqatti-iqta-chek, the owner of property) should know that they have the right to receive the reward from the people only for good, and that people must be safe with their bodies, children and equipment. If people want to come to the palace and report their situation, then they should not resist, and if any muqatta does so, he should cut off his hand, withdraw his iqta, punish himself, and set an example for others." Thus, the thinker emphasizes the need to prevent property owners from harming the public, to ensure their safety in all respects, not to prevent citizens from informing palace officials of their situation, and to take action against property owners if they violate the rules. In his view, property owners should understand that both property and citizenship belong to the sultan. Righteous kings must always care for the weak and inspect the affairs of the property owners every two or three years for the necessity of the country, so that the property owners do not look down on the rights of the subjects. Then the region will be prosperous and administrative.

The sixth chapter of the work is entitled "On the relationship between judges, preachers and muhtasibs and the development of their work." It explains that the king should be fully aware of the situation of the judges of the country, who of them are scholars, ascetics, poor, but humble, should be educated and dealt with. If they do not meet these requirements, they should be fired and replaced by other deserving people, paid to each of them at the required level, and not allowed to betray them. If a ruler rules with anger and oppression, they should be removed from office and punished.

The play even states that provincial governors are obliged to follow the rules of the judge and the Sharia, that those invited to their meetings must attend, that no one should renounce their judgment, so that justice can be done and the state can prosper. It is said in this regard: "The governors of the provinces should follow the rulings of the judge and the Shari'ah, and they should gather such scholars in the palace and not harm their orders and decisions. If a person does not want to go to the meeting of the Shari'ah governor, he is forcibly brought so that the truth becomes clear and no one refuses the verdict. Since the time of Adam (peace be upon him), there have been many cases in the world where justice has been done in every nation and property, and justice has been done. That is why their property and state have been prosperous for many years."

"Policy" is a work that serves as an example for various aspects of society. It also contains information about the various strata, the duties in the field of religion, or the duties to be performed by the king in matters of religion, sharia. The seventh chapter deals with the study and practice of religion, the Shari'ah, and the like. It is said in this regard: "It is obligatory for the king to study the work of religion, to perform the sunnah of the Messenger, to give his share from the treasury, and to honor and respect the zahid and dervishes." Nizamulmulk also advised the kings to summon the clerics once or twice a week and listen to their interpretations of the

Qur'an and the hadiths. One of the stories in this chapter says that the best virtues of kings are piety, and according to another narration, the best sultan is the one who sits with the clergy, and the worst of the scholars is the one who sits with the sultan. He hopes that a just approach will be formed in the king, who is aware of this religion, and on this basis he believes that any misconduct or actions contrary to the norms of society will not take place.

In his work, Nizamulmulk emphasized moral concepts such as justice, fairness, correctness and honesty, interpreted the political phenomenon in relation to real life, and firmly defended the idea of a centralized state. He put forward the idea that the king should be brave, wise, enterprising and determined. The thinker states that if the centralized government (executive power) is strong in the state, then peace and justice will be stable, the people will achieve their goal, the society will live in peace and justice, mercy.

From the views of the state on public administration in relation to the organization of the political system of society, it can be concluded that knowledge of all aspects of politics and public administration, as well as human life and understanding of their relationship does not belong only to the official or ruler. They apply to all members of society. Therefore, it is possible to ensure the stability of the whole society and to establish justice and build a prosperous life only by making political and administrative decisions on the basis of councils and consultations with experienced, wise and noble people. The main ideas of the work call on kings and governors to justice, peace and kindness, to establish strict rules and regulations in governing the state and society, to honest and faithful officials in various positions, to ensure the prosperity of the country, peace and harmony of the people.

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